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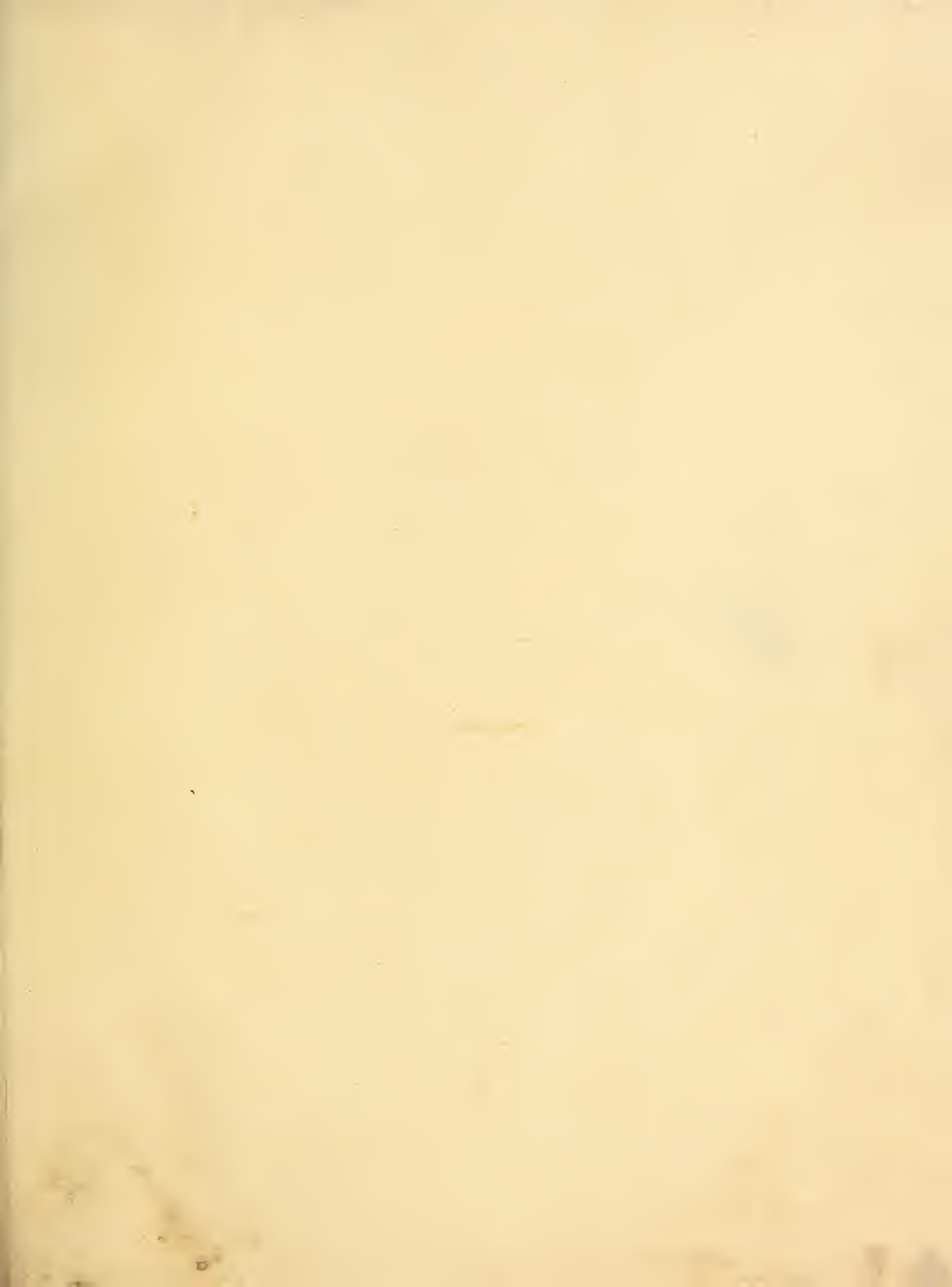
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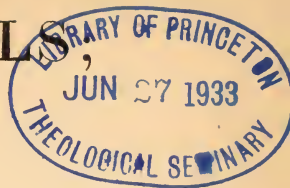
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AND THE ANGEL SAID UNTO THEM, FEAR NOT: FOR, BEHOLD, I BRING YOU TIDINGS OF GREAT JOY, WHICH SHALL BE UNTO ALL PEOPLE. FOR UNTO YOU IS BORN THIS DAY IN THE CITY OF DAVID A SAVIOUR, WHICH IS CHRIST THE LORD. — LUKE II.

✓✓
CHRISTMAS CAROLS,



OR,

SACRED SONGS,

SUITED TO

THE FESTIVAL OF OUR LORD'S NATIVITY;

WITH

APPROPRIATE MUSIC,

AND AN INTRODUCTORY

ACCOUNT OF THE CHRISTMAS CAROL.

SAY, heavenly Muse, shall not thy sacred vein

Afford a present to the Infant-God?

Hast thou no verse, no hymn, or solemn strain,

To welcome him to this his new abode?

MILTON, *on the Morning of Christ's Nativity.*

LONDON:

JOHN WILLIAM PARKER, WEST STRAND.

MDCCCXXXIII.

SOME ACCOUNT
OF
CHRISTMAS CAROLS.

THE origin and formation of the word "Carol" are uncertain. By some writers it is supposed to be of Latin, by others of Italian, by others of French, extraction : but whencesoever it was derived, and whatever may be its etymology, it has been long naturalized in our language, being familiarly used by Spenser, Shakspeare, Bacon, and, doubtless, other authors in the time of Queen Elizabeth. The meaning of the word is generally *a song of joy and exultation*; specially of *religious joy*: in particular, the "Christmas Carol" denotes such a song, adapted to the *festival of Christ's Nativity*.

The "Christmas Carol" is of high antiquity: indeed, the Angels' Hymn of "Glory to God in the highest, &c.," recorded in St. Luke's history of our Lord's Nativity, has been sometimes cited, as the first instance of this sort of holy song. With allusion to this Hymn, Bishop Jeremy Taylor, in his *Great Exemplar*, Part I., Sect. iv., says, "As soon as these blessed Choristers had sung their *Christmas Carol*, and taught the Church a hymn, to put into her offices for ever in the anniversary of this festivity, the Angels returned into heaven." And with reference to the "Angelical Hymn," introduced by our Church, after the example of antiquity, into her Communion Service, L'Estrange remarks, in his *Alliance of Divine Offices*, chap. vii., "Called it is the *Angelical Hymn*, because the first part thereof is the *Nativity*-

Carol, mentioned Luke ii. 13, sung by the Angels." Milton, also, in *Paradise Lost*, xii., 364, thus mentions the same hymn:

His place of birth a solemn Angel tells
To simple shepherds, keeping watch by night;
They gladly thither haste, and by a quire
Of squadron'd Angels hear his *carol* sung.

This hymn was introduced at a very early period into the offices of the Christian Church; being sung either at Morning Prayer, or in the Communion Service, or before the Lessons, on Christmas-day, as Mr. Bingham states, in his *Antiquities of the Christian Church*, book xiv., c. ii.: in this last case more particularly retaining its original character of the "Christmas Carol." In process of time other hymns of the same sort appear to have been formed after this example; and it is stated by an ancient Ritualist, cited by Mr. Brand, in his *Popular Antiquities*, (vol. i., p. 371, Ellis's edition,) "that in the earlier ages of the Church, the Bishops were accustomed, on Christmas Day, to sing *Carols* among their clergy."

It would be difficult, probably, even if it were desirable, to trace this matter in detail: it should seem, however, that before the era of the Reformation the singing of "Christmas Carols" was very commonly practised in this country, as well as in other countries of Christendom.

In a Latin Poem, intituled *The Popish Kingdom*, by Naogeorgus, a Bavarian, written about the middle of the sixteenth century, and soon after translated into English, or rather adapted to the condition of things in England, by Barnaby Googe, occurs the following mention of "Carols," in his account of Christmas-day:

Then comes the day wherein the Lorde did bring his birth to passe;
Whereas at midnight up they rise, and every man to masse.

And, after some intervening verses,

Three masses every priest doth sing upon that solemne day,
With offerings unto every one, that so the more may play.

This done, a wooden childe in clowtes is on the aultar set,
 About the which both boyes and gyrles do daunce and trymly jet ;
 And Carrols sing in prayse of Christ, and, for to helpe them heare,
 The organs aunswere every verse with sweete and solemne cheare.
 The priestes do rore aloude ; and round about the parentes stande,
 To see the sport, and with their voyce do helpe them and their bande.

Meanwhile a modification had taken place with respect to the “ Christmas Carols ” in two remarkable particulars. For whereas these “ Carols ” had originally formed, and still in some degree continued to form, a part of the public offices of the Church, they had now been brought into a different use ; being not confined to the Church Services, but being sung by parties of singers, or nocturnal itinerant musicians, called appropriately “ waits,” or *watchmen*, as the word signifies ; who roamed about the streets from house to house, on Christmas eve, and other nights preceding the festival of our Lord’s nativity, knocking at the doors, singing their Christmas Carols, and wishing a happy new year. This custom is thus described by Barnaby Googe, in the poem already quoted :

Three weekes before the day whereon was born the Lord of Grace,
 And on the Thursdaye, boyes and girls do runne in every place,
 And bounce and beate at every doore, with blowes and lustie snaps,
 And crie, the Advent of the Lord, not born as yet perhaps :
 And wishing to the neighbours all, that in the houses dwell,
 A happy yeare, and every thing to spring and prosper well.

And, whereas the “ Christmas Carols ” had been originally religious songs, they had, in many instances at least, deviated from that rule, and had become little else than incitements to the secular mirth and enjoyment, which now characterized the season of Christmas, and had well-nigh superseded the primitive holy character of the time. A curious specimen of this deviation occurs in an Anglo-Norman Carol, of the date of the thirteenth century, given by Mr. Brand, in his *Popular Antiquities*, vol. i. p. 371, which is, in fact, a jovial drinking-song. And Mr. Warton, in his *History of English Poetry*, vol. iii.

p. 142, 4to., notices a scarce book, printed by Wynkyn de Worde, in the year 1521, containing “ a sett of Christmas Carols,” which “ were festal chansons, for enlivening the merriments of the Christmas celebrity; and not such religious songs as are current at this day with the common people, under the same title.”

After the Reformation the “ Christmas Carol ” was still continued, as one of the peculiarities of that season of rejoicing.

In the description of a good and hospitable housekeeper, in 1631, cited by Mr. Brand, p. 351, occurs the following picture of Christmas festivities :—“ Suppose Christmas now approaching, the evergreen ivie trimming and adorning the portals and portecloses of so frequented a building; the usual *carolls*, to observe antiquitie, cheerefully sounding; and that which is the complement of his inferior comforts, his neighbours, whom he tenders as members of his owne family, joyne with him in this consort of mirth and melody.”

At the end of Wither’s *Juvenilia*, published about the same period, in a “ Miscellany of Epigrams, Sonnets, Epitaphs, &c.,” is a “ Christmas Carroll,” which contains a recital of the pastimes in vogue at that season. This, and other similar compositions which might be cited, of the seventeenth century, make, however, no pretensions to any religious character: but may be more aptly represented in the language of a contemporary, as “ the chearful carols of the wassell-cup.”

But in the mean time others also, of a religious character, were in frequent use. In a work in rhyme, intituled *Five Hundred Pointes of Good Husbandrie*, which was printed at London in 1557, among the “ Christmas husbandlie fare,” the author, Thomas Tusser, recommends “ jolie carols;” and then introduces a “ Christmas Carol,” four lines of which are transcribed by Mr. Warton, in his *History of English Poetry*, iii. 306.

Even Christ I meane, that virgin’s child,
In Bethlem born :
That Lamb of God, that Prophet mild,
Crowned with thorn !

The same Historian notices a license granted to John Tysdale, in 1562, for printing "Certayne goodly Carowles to be songe to the glory of God;" and again, "Crestenmas Carowles auctorissed by my lord of London."

Bishop Andrewes in his thirteenth Sermon "of the Nativitie," preached on Luke ii. 14, "on the 25th of December, 1619, being Christmas-day," celebrates the day, as "glorious in all places, as well at home with *Carolls*, as in the Church with Anthemes." And Thomas Warmstry, D. D., the author of a very rare Tract, intituled *The Vindication of the Solemnity of the Nativity of Christ*, in 1648, as quoted by Mr. Brand, p. 360, thus judiciously delivers his sentiments concerning the practice under consideration. "*Christmasse Kariles*, if they be such as are fit for the time, and of holy and sober composures, and used with Christian sobriety and piety, they are not unlawfull, and may be profitable, if they be sung with grace in the heart."

But to whatever merit for good intention these compositions may be entitled, on the score of execution their pretensions seem to have been very slight. A specimen of them is given by Mr. Brand, in a very curious Carol in the Scottish language, preserved in "Ane Compendious Booke of godly and spirituall Sangs, Edinburgh, 1621, printed from an old copy:" on which Mr. Brand remarks, "It is hardly credible, that such a composition should ever have been thought serious. Had the author designed to render his subject ridiculous, he could not more effectually have made it so: and yet we will absolve him from having had in the smallest degree any such intention." (*Popular Antiquities*, p. 378.) Scotland, however, appears to have shared this character with her southern neighbour. "I saw, some years ago," says Mr. Brand, p. 381, "at Newcastle upon Tyne, in the printing-office of the late Mr. Saint, an hereditary collection of Ballads, numerous almost as the celebrated one in the Pepysian Library at Cambridge. Among these, of which the greater part were the veriest trash imaginable, and which deserve to be neither printed again nor remembered, I found several

Carols for this season; for the Nativity, St. Stephen's Day, Childermas Day, &c. . . . The style of all of these was so puerile and simple, that I could not think it would have been worth while to have invaded the hawker's province by exhibiting any specimens of them."

Throughout the succeeding period, and down to the present time, the custom of singing "Christmas Carols" has been preserved, and is still in existence, varying probably in circumstances and degree, but dispersed more or less over the different parts of the country. In Heath's *Account of the Scilly Islands*, quoted by Brand, p. 381, a custom is stated to prevail, of the congregation "singing *Carols* on a *Christmas-day* at Church." Dr. Goldsmith, in his *Vicar of Wakefield*, chap. iv., writing about the year 1763, and laying the scene of his narrative at a small cure in the north of England, among the other festival observances practised by the inhabitants, says that "they kept up the *Christmas Carol*."

Mr. Brand, in his *Popular Antiquities*, p. 352, prepared for publication in 1795, informs us, that "Little boys and girls go about at Newcastle upon Tyne, and other places in the north of England, some few nights before, on the night of the Eve of Christmas-day, and on that of the day itself," "knocking at the doors, and singing their Christmas Carols." A writer in the *Gentleman's Magazine*, for May, 1811, quoted by Mr. Ellis in his edition of Brand, describing the manner in which the inhabitants of the North Riding of Yorkshire celebrate Christmas, says, "About six o'clock on Christmas-day, I was awakened by a sweet singing under my window; surprised at a visit so early and unexpected, I arose, and looking out of the window I beheld six young women, and four men, welcoming with sweet music the blessed morn." In the metropolis, and in some of the southern counties, the writer of this article has often been a witness of the like custom, the performance, however, commencing at midnight, when the day is ushered in by the ringing of the Church-bells, and the performers being generally the Church-singers. And among the "lingerings of the holyday customs

of former times," which "exercised a delightful spell over the imagination" of the American writer who visited England not many years ago, and in 1820 communicated his impressions to the public in the *Sketch Book of Geoffrey Crayon*, "the *Christmas Carol*," as one of the remaining accompaniments of that season of festival, has not been forgotten. The scene of the narrative is in Yorkshire. "I had scarcely got into bed," he says, "when a strain of music seemed to break forth in the air just below the window. I listened, and found it proceeded from a band, which I concluded to be the waits from some neighbouring village. They went round the house, playing under the windows. . . . The sounds, as they receded, became more soft and ærial, and seemed to accord with quiet and moonlight. I listened and listened: they became more and more tender and remote; and, as they gradually died away, my head sunk upon my pillow, and I fell asleep." And on the following morning, "while I lay musing on my pillow, I heard the sound of little feet pattering outside of the door, and a whispering consultation. Presently a choir of small voices chanted forth an old Christmas Carol, the burden of which was,

Rejoice, our Saviour he was born
On Christmas day in the morning."

These observations have been thrown together, by way of introduction to some "Sacred Songs," about to be offered to the reader, under the title of *Christmas Carols*. The custom of singing such songs, which appears to be of a very high antiquity, and to have taken hold, for an indefinite series of years, of the minds of our countrymen, is in itself blameless, and capable of being made productive of good. "Even the sound of the waits," as the author of the *Sketch Book* beautifully observes, "rude as may be their minstrelsy, breaks upon the mid-watches of a winter night with the effect of perfect harmony. As I have been awakened by them, in that still and solemn hour, when 'deep sleep falleth upon man,' I have listened with a hushed delight; and connecting them with the sacred and joyous occasion, have almost fancied

them into another celestial choir, announcing peace and good-will to mankind."

But the forms of words, under which the custom has been maintained, have, it is apprehended, very slight claims on approbation. Those which are merely incitements to the enjoyment of feasting and carousing, of the Christmas good cheer of

Minc'd-pies and plum-porridge,
Good ale, and strong beer,

are a manifest departure from the original form and intention of the "Christmas Carol," as a *song of religious joy and exultation*; and are calculated to produce effects very different from that sort of rejoicing which is the proper accompaniment of the festival of our Lord's Nativity. Those, on the other hand, which are designed to have a more suitable tendency, however praiseworthy in their object, are, from their style of composition, it is feared, ill-qualified to attain it: being less likely to encourage, even in the rudest minds, such religious feelings as become the seasons and services appropriated to religion, than to depreciate, in those which are at all lightly predisposed, things of the highest value, and to bring ridicule and contempt on the most sacred subjects. The reader who has had any experience in these productions will probably have forestalled this expression of the writer's feelings.

It has, accordingly, been thought, that such little poems as have been described above, "written in a plain and easy style of versification, and at the same time breathing proper sentiments of piety, could hardly fail to be generally useful, and might, perhaps, supersede the rude strains which are current throughout the country, under the same title." Upon this suggestion, and with this view, the following little poems have been undertaken. The subjects of them are religious, and adapted to the season of Christ's nativity, in pursuance of the notion which has been already noticed, as proper to the "Christmas Carol." The attainment of poetical excellence, if, indeed, attainable by the present author, is judged less important than the expression of appropriate sentiments,

in language neither difficult nor unpleasing. Having been written with a view to being sung, the adapting of them to suitable tunes has been thought not unworthy of some attention : and a tune, which is esteemed fit for the occasion, is accordingly recommended for each "Carol." That the undertaking is harmless and unblameable, is confidently assumed ; there is, perhaps, no presumption in the hope, that it may, by the Divine blessing, be rendered instrumental to the purposes of our holy religion, by assisting some of our countrymen in complying with the Apostle's exhortation, of "speaking to one another in psalms, and hymns, and spiritual songs, singing and making melody in their heart to the Lord ; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ."—Eph. v., 19, 20.

OF the Compositions adapted to these Carols, the fifth, twelfth, and fourteenth, are for a single voice ; the seventh and eleventh for one or two voices ; the sixteenth for two or three voices ; the rest may be sung as either solos or trios, as shall be found desirable. When the latter are sung as solos, the second of the three staves is for the voice, the small notes in this staff, together with the base, making the accompaniment. When performed as trios, the upper staff is for the second voice, the middle for the first, and the lower for the base ; the small notes in the last belong solely to the accompaniment. The small notes in the part for the second voice, are to be resorted to only when the others are beyond the compass of the singer.

The two staves united by a brace, are not only applicable to the above-mentioned purposes, but form the accompaniment also, in whatever manner the Carols are sung. The words between the second and third staves apply to both, when a base voice is added.

C A R O L S.

CAROL I.

THE CHRISTMAS MORNING SALUTATION.

“Awake up, my glory ; awake, lute and harp ; I myself will awake
right early.”—PSALM lvii. 9.

CHRISTMAS comes, the time of gladness, Which our fathers gave to mirth : Then no room had they for sadness ; Joyous at the Saviour's birth. Then each homestead, decked with holly, Bay, and ivy leaves, was seen, Winter's brow of melancholy Cheering with a chaplet green.	In our fathers' footsteps treading, We this Christmas morning greet : Fear not aught to evil leading, Word unholy, thought unmeet ; While dull care and anxious sorrow To the worldly-wise we fling, At your windows bid good morrow, And our yearly carols sing.
Then kind looks, with pleasure beaming, Blazing hearth, and festive fare, Hearts with social feelings teeming, Welcomed joy, and banished care. While, with early salutation, Loud the parish bells were rung, And in tones of gratulation Many a village carol sung.	If from hearts, with mirth o'erflowing, Fall at times too light an air, 'Mid the golden harvest growing, Fain we'd pluck each hurtful tare : In our cup of blameless pleasure Drops of health we'd fain impart, Seeking by our sportive measure Through the ear to touch the heart.

Joy to all, this hallowed season !

Cheerful boards, this closing year !

Wholesome mirth, controlled by reason ;

Ruled by temperance, wholesome cheer !

CHRIST, who all mankind to gladden,

So his angel sang, was born,

Wills not Christian hearts to sadden

On his happy natal morn.

Joy to all ! But let the leaven

Mingle not of earth therein !

Think of Him, who left his heaven

To destroy the taint of sin :

Think on His dislike of evil,

On His birth and nature pure ;

Nor with rash intemperate revel

Chafe the wound he came to cure !

Joy to you of lofty station,

You of noble, gentle, blood !

But, amid your elevation,

Cherish thoughts of sober mood.

Think of Him, the heavenly stranger,

Who this day was born for you,

Heaven's high throne, and Bethlehem's

manger ;

And the pride of life subdued !

Joy to you, whose earthly treasure

Cheers the heart and charms the eye !

Covet yet a nobler pleasure

Than your hoarded heaps supply.

Think on Him, who left his riches,

And became for your sakes poor,

And a part from you beseeches

For his brethren from your store !

Joy to you, ye poor and lowly !

If despised, distrest your lot,

Think on Him, the High, the Holy,

When he sought this earthly spot.

Who the name, all names excelling

Shrouded in a menial shed ;

Chose a stable for his dwelling,

And a manger for his bed !

Joy to all, with health attending,

Wish we, such as earth may yield ;

Joy celestial, never-ending,

By the Saviour's coming seal'd !

So farewell, we kindly greet you ;

Happy be this Christmas morn,

Till in God's own house we meet you,

Hymning Him this morning born !

CAROL I. Christmas comes, the Time of Gladness.

From HANDEL's *Saul*.

VIVACE.

Christmas comes, the

Christmas comes, the

time of gladness, Which our fa - thers gave to mirth ;

time of gladness, Which our fa - thers gave to mirth ;

Then no room had they for sadness, Joyous at the

Then no room had they for sadness, Joyous at the

p

Saviour's birth. Then each homestead deck'd with holly,

Saviour's birth. Then each homestead deck'd with holly,

p

Cres.

Bay, and ivy leaves was seen, Winter's brow of

Bay, and ivy leaves was seen, Winter's brow of

Cres.

me - lan - cho - ly Cheering with a chaplet green.

me - lan - cho - ly Cheering with a chaplet green.

Cres.

CAROL II.

JESUS THE SAVIOUR.

“ She shall bring forth a Son, and thou shalt call his name JESUS : for he shall save his people from their sins.”—MATTHEW i. 21.

WHEN from our Father's house astray,
From Eden's bliss we chose to roam :
We heard a voice from Eden say,
“ Return, ye wanderers, to your home !”

When, lost to joy, the vale of death
We trod 'mid pain and deepening gloom,
Like vernal airs, a genial breath
Breathed on us health's reviving bloom.

When in the stocks our feet were set,
“ Rise, captives, rise, from bondage free,”
Our ear a lark-like warble met,
“ Rise, captives, rise, and follow me !”

When numbed we lay to feeling dead,
Or scared with visions of affright,
“ Wake, sleepers,” morn's sweet herald said,
“ Arise and God shall give you light !”

O'erspent with sorrow, whelmed in shame,
We found no comfort to our soul :
“ 'Tis mine,” a voice of comfort came,
“ 'Tis mine to heal you, be ye whole !

“ 'Tis mine the broken heart to heal,
The bruised spirit to restore ;
Light on the sightless eye to deal,
Refreshment to the outcast poor.”

Whose voice, more soft than Eden's gales,
Bids us to Eden's groves repair ?
Whose breath, when sinking nature fails,
Is felt more sweet than vernal air ?

Who can arouse the dead from sleep ?
Who can the prisoner's bands unbind ?
The wounded heart in comfort steep,
Refresh the poor, restore the blind ?

Hail, Thou, on this auspicious day
Who camest our human form to wear ;
Content our ransom's price to pay,
Content our weight of sin to bear !

Of heavenly love the dayspring clear,
Thy beams we hail this joyful tide ;
Which rose our darkling hearts to cheer,
Our feet the way of peace to guide !

CAROL II. When from our Father's House astray.

Old Psalm Tune.

When from our Father's house a - stray, From

When from our Father's house a - stray, From

E-den's bliss we chose to roam, We heard a voice from

E-den's bliss we chose to roam, We heard a voice from

E - den say, "Re - turn, ye wand'ers, to your home."

E - den say, "Re - turn, ye wand'ers, to your home."

OR THIS: CAROL. When from our Father's House astray.

RELFE.

Mez.

LARGHETTO.

When from our father's

When from our father's

*Mez.**Cres.*

house astray, From E - den's bliss we chose to roam, We

house astray, From E - den's bliss we chose to roam, We

Dim.

heard a voice from E - den say, " Re - turn, ye wand'ers,

Dim.

heard a voice from E - den say, " Re - turn, ye wand'ers,

Cres.

to your home.

pp

Cres.

to your home." We heard a voice from Eden say, "Re-

Cres.

pp

turn, ye wan - d'ers, to your home."

turn, ye wan - d'ers, to your home."

CAROL III.

TO BE SUNG BY TWO ALTERNATE COMPANIES.

THE ADVENTS OF CHRIST.

“Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest.”—LUKE i, 31, 32.

FIRST COMPANY.

Lo ! He comes, an infant stranger,
Of a lowly mother born,
Swathed and cradled in a manger,
Of his pristine glory shorn !
Hallelujah, Hallelujah, Hallelujah,
Praise ye God's incarnate Word !

SECOND COMPANY.

Lo ! He comes, the great Creator,
Calling all the world to own
Him the Judge and Lord of nature,
Seated on his Father's throne !
Hallelujah, Hallelujah, Hallelujah,
Praise ye Him, the living Lord !

FIRST.

Lo ! He comes by man unfriended,
Fain with stabled beasts to rest ;
Shepherds, who their night-fold tended,
Hailed alone the new-born guest !
Hallelujah, Hallelujah, Hallelujah,
Praise ye Jesse's tender rod !

SECOND.

Lo ! He comes, around him pouring
All the armies of the sky,
Cherub, seraph hosts adorning,
Swell his state, and loudly cry,
Hallelujah, Hallelujah, Hallelujah,
Praise ye Christ, the Son of God !

FIRST.

Lo ! He comes, constrained to borrow
Shelter from yon stabled shed ;
He who shall, through years of sorrow,
Have not where to lay his head !
Hallelujah, Hallelujah, Hallelujah,
Praise Him, slighted by his own !

SECOND.

Lo ! He comes, all grief expelling
From the hearts that Him receive !
He to each with Him a dwelling
In his Father's house will give !
Hallelujah, Hallelujah, Hallelujah,
Praise Him on his glory's throne !

FIRST.

Lo ! He comes, to slaughter fated
By a tyrant's stern decree :
From the sword, with blood unsated,
Forced in midnight haste to flee !
Hallelujah, Hallelujah, Hallelujah,
Praise Him in affliction's hour !

SECOND.

Lo ! He comes ! at his appearing
All his foes before him fall !
Proudest kings, his summons hearing,
On the rocks for shelter call !
Hallelujah, Hallelujah, Hallelujah,
Praise Him, girded round with power !

FIRST.

Lo ! He comes ! but who the weakness
Of his coming may declare,
When, with more than human meekness,
More than human woes he bare ?
Hallelujah, Hallelujah, Hallelujah,
Praise Him, emptied of his might !

SECOND.

Lo ! He comes ! what eye may bear him,
In his unveiled glory shown ?
Mightiest angels marshalled near Him,
Serve, and Him their mightier own !
Hallelujah, Hallelujah, Hallelujah,
Praise Him with his crown of light !

FIRST.

Man of human flesh partaking,
Offspring of the Virgin's womb,
Who, the hopeless wanderer seeking,
Deigned in lowly guise to come !
Hallelujah, Hallelujah, Hallelujah,
Praise ye the incarnate Word !

SECOND.

Son of the Eternal Father,
Who again in power shall come,
Round him all mankind to gather,
And pronounce the unerring doom !
Hallelujah, Hallelujah, Hallelujah,
Praise ye Him, the living Lord !

CAROL III*. Lo! He comes, an Infant Stranger.

ANDANTINO.

Lo! He comes, an in - fant stranger, Of a low - ly

mo - ther born, Swathed and cra - dled in - - a manger,

Of his pristine glo - ry shorn! Hal - le - lu - jah, Hal - le -

lu - jah, Hal - le - lu - jah, Praise ye - - God's incarnate Word!

* For a Single Voice.

OR THIS: CAROL. Lo! He comes, an Infant Stranger.

From HANDEL'S *Athalia*.

Mez.

ANDANTE.

f

Mez.

Lo! He comes, an in - fant

Lo! He comes, an in - fant

stranger, Of a lowly mother born,

stranger, Of a lowly mother born,

p

p

p

Swathed and cradled in a manger, Of his pristine glory

Swathed and cradled in a manger, Of his pristine glory

f

shorn! Hal - le - lu - jah, Hal - le - lu - jah, Hal -

f

shorn! Hal - le - lu - jah, Hal - le - lu - jah, Hal -

f

- - - le - lu - jah! Praise ye God's in - car - nate

- - - le - lu - jah! Praise ye God's in - car - nate

Word! Praise ye God's in - car - nate Word!

Word! Praise ye God's in - car - nate Word!

CAROL IV.

THE VIRGIN AND CHILD.

“ Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”—MATT. i. 22, 23.

How blest with more than woman's bliss was she the espoused maid,
And Virgin Mother, when she saw upon her bosom laid
Her new-born babe, and gaz'd on him with meek adoring eye,
His Sire the Holy Spirit's might, the pow'r of God Most High.

Methinks I see thee, Mary, look on him with fixed gaze,
And ponder in thy secret heart the Almighty Father's ways ;
As to thy thoughts in contrast strong the past and present rise,
The glory whence thy infant came, the stable where he lies.

Strange scene, whereon the angel hosts with ecstasy may look,
That He the Son of God should thus an earthly mother brook :
That He his Father's throne should leave of Majesty on high,
And on a humble mother's lap a feeble infant lie :

That whom the heav'n and heav'n of heav'ns of late could not contain,
A homely manger now should hold, and swaddling bands restrain ;
And lowing kine and bleating sheep salute his infant ear,
Which wont the gratulating songs of angel harps to hear !

O sign, defying human thought, and scorning human aid,
That God should thus send forth his Son, of thee, a woman, made !
Yet, ages since, his seer foretold that Son with us should dwell,
The offspring of a virgin pure, the blest Emmanuel !

And thou hast heard the angel's tongue the wondrous sign renew,
And bow'd thee to the will supreme, and known the promise true ;
What time he brought, with words of peace, the mandate from the sky,
And hail'd thee mother of thy Lord, his Sire the Pow'r on high.

Fit birth for him, who, when with God and man in favour grown,
His Father's glory shall display, his Father's and his own ;
When at his will the crystal stream to generous wine shall turn,
And from his lips the astonish'd poor God's glorious gospel learn ;

When the blind eye unclos'd shall see its great Restorer near,
And the dumb tongue his praise proclaim, the ear that heard not hear ;
The leprous taint be cleans'd, and death beneath his feet be trod,
And suppliant fiends their prey release, and own the Son of God.

O Mary, virgin mother blest, what rapture shall be thine,
Thus in thy child to see fulfill'd each heav'n-appointed sign !
And though a sword thy bosom pierce amid the mighty woes,
Which o'er thy lov'd, thy worshipp'd Son, in gloom sepulchral close,

'Twill glad thy soul to know that He, the offspring of thy womb,
Thy Saviour, Mary, and thy Lord, hath burst the rock-hewn tomb,
And soar'd his heritage to claim high o'er the realms of light,
The bosom of his Father's love, the right hand of his might.

But, hold ! thy infant sleeps, and thou, beside the holy Child,
Take thou thy slumber, maiden meek, blest mother undefil'd :
Sleep thou, while angels wake around, and, conscious whom they tend,
With folded wings and shaded eyes in sign of worship bend.

CAROL IV. How blest with more than Woman's Bliss.

OLD CAROL.

ALLEGRO.

How blest with more than

How blest with more than

8

woman's bliss was she, th' es-pous-ed maid And

woman's bliss was she, th' es-pous-ed maid And

Vir-gin - mo-ther, when she saw up-on her bo-som

Vir-gin - mo-ther, when she saw up-on her bo-som

laid Her new - born babe, and gaz'd on him with

laid Her new - born babe, and gaz'd on him with

Cres.

meek a - dor - ing eye, His Sire, the Ho - ly

Cres.

meek a - dor - ing eye, His Sire, the Ho - ly

Poco rall.

Spi - rit's might, the pow'r of God Most High.

Spi - rit's might, the pow'r of God Most High.

CAROL V.

THE ANGEL OF THE LORD.

“ And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

“ And lo ! the Angel of the Lord came upon them, and the glory of the Lord shone round about them.”—LUKE ii. 8, 9.

How bright was the glory, that beaming
On the shepherds of Bethlehem's fold,
And far o'er the firmament streaming,
The presence of Deity told !
Lo ! around them the midnight arraying
With light, as of morning, it glow'd,
Above them in brightness displaying
The form of an Angel of God.

O bright was that Angel appearing
The shepherds of Bethlehem among,
And joyful and sweet to their hearing
The message that flow'd from his tongue !
“ No tidings I bring to distress you,
But tidings of gladness and mirth :
Of a Saviour to comfort and bless you,
You and all that inhabit the earth.”

And sweet, and with rapture o'erflowing,
Was the song from that multitude heard,
Who their heav'n for a season foregoing,
To second the Angel appeared.
“ All glory,” the anthem resounding,
“ To God in the highest,” began ;
And the chant was re-echoed, responding,
“ Peace on earth, loving kindness to man !”

No such music his coming attended,
No such hymn his benevolence spoke,
When the LORD on mount Sina descended,
In blackness, in fire, and in smoke :
Flash'd the lightnings, the thunders were pealing,
And louder the voice, and more loud,
Of the trumpet, God's presence revealing,
Was heard from the mount and the cloud.

So dreadful to Israel assembled
Were the terrors they heard and they saw,
Ev'n Moses exceedingly trembled,
When Jehovah delivered his law :
That law He in justice erected,
Enforc'd by the dread of his ban,
But left by his love unprotected,
To his judgment, the frailty of man.

But now that, in tender compassion,
He came the lost race to restore,
Full of mercy his new dispensation,
And mild was the aspect it wore :
And sweet was the voice and the vision
Of the Angel he sent from above,
To herald the Saviour his mission,
His message the gospel of love.

That gospel, O ! fail not to cherish,
To the mourner refreshment and peace ;
To the criminal, sentenc'd to perish,
His Sovereign's sign of release ;
And when by the thunders affrighted,
Round the summit of Sinai roll'd,
O list to the strain which delighted
The shepherds of Bethlehem's fold !

CAROL V*. How bright was the Glory.

*"How cheerful"*From ARNE's *Abel*.

SICILIANO.

p

How bright was the glo - ry, that

Mez.

beaming On the shepherds of Beth - le - hem's fold, And

p *Cres.*

far o'er the fir - ma-ment streaming, The presence of De - i - ty

* For a Single Voice.

told! Lo, a - round them the midnight ar - ray - ing With

The first system of the musical score is written for piano. It features a treble and bass staff joined by a brace. The key signature has two sharps (F# and C#). The melody in the treble staff begins with a quarter note G4, followed by eighth notes A4, B4, and C5, then a quarter rest, and continues with a series of eighth and sixteenth notes. The bass staff provides a harmonic accompaniment with chords and single notes.

light, as of morning, it glow'd, A - bove them in brightness dis -

The second system continues the musical piece. It includes a dynamic marking of *f* (forte) above the treble staff. The melody and accompaniment continue with similar rhythmic patterns and harmonic support.

playing The form of an An - gel of God!

The third system concludes the piece. It features a dynamic marking of *pp* (pianissimo) above the treble staff. The melody ends with a double bar line and repeat dots. The bass staff also concludes with a double bar line and repeat dots.

CAROL VI.

TO BE SUNG BY TWO ALTERNATE COMPANIES.

THE ANGEL'S MESSAGE.

"Fear not, for behold, I bring you good tidings of great joy, which shall be to all people.
For unto you is born this day in the city of David a Saviour, which is Christ
the Lord."—LUKE ii. 10, 11.

FIRST COMPANY.

ONCE again the festal morning,
Our salvation's pledge, is come :
Hark ! the bells with timely warning,
Brethren, call us far from home ;
Far from home in thought to wander,
To Judæa's holy shore,
Bethlehem's storied scene to ponder,
Bethlehem's cavern'd grot explore.

SECOND COMPANY.

See, within that humble dwelling
Where a new-born babe is laid,
Shepherd-swains their joy are telling,
O'er him bends a gentle maid.
Leans she o'er that infant sleeping,
With a mother's bliss and pride ;
Cherub forms, their vigil keeping,
Wait meseems with awe beside.

FIRST.

He it is, the Lord's anointed
Man's transgression to redress :
He it is, by God appointed
Man to rescue, and to bless :
Born to be our Great Example,
Man to Eden's bliss to lead ;
Born the serpent's head to trample,
Born the woman's promis'd seed.

SECOND.

He it is, through far-off ages,
Whom successive visions trace,
Sung by patriarchs, prophets, sages,
Of the Hebrews' chosen race :
He to bless the favour'd nation,
Abraham's faithful sons, design'd ;
He to bless the whole creation,
All the kindreds of mankind.

FIRST.

He it is, in Israel's story,
 Heir of David's royal crown,
 Heir of more than David's glory,
 To be born in David's town :
 Israel's Prince, whose generation
 In the days of old is lost ;
 He who laid the world's foundation,
 Worshipp'd by Jehovah's host.

SECOND

He it is, whose birth stupendous
 Should Jehovah's signet show,
 When to counsel, rule, defend us,
 He should visit earth below.
 Hark the Prophet ! List, and hear him !
 " Lo, a Virgin," he began,
 " Shall conceive a son, and bear him :
 True Emmanuel, God with man !"

FIRST.

Brethren, in yon lowly dwelling,
 Mark, that new-born babe is He !
 Well may Bethlehem's swains be telling
 Their delight that babe to see :
 Well that maid her infant sleeping
 May survey with joy and pride :
 Cherub forms, their vigil keeping,
 Well may wait with awe beside.

SECOND.

Promis'd offspring of the woman,
 Abraham's seed, and David's heir,
 By conception superhuman,
 Whom a Virgin pure should bear :
 He whom men should hail delighted,
 He by angel tongues ador'd ;
 See them all in him united,
 CHRIST the Saviour, CHRIST the Lord !

CAROL VI. Once again the Festal Morning.

HAYDN's Hymn.

LARGHETTO.

f

Once a - gain the fes - tal

f

Once a - gain the fes - tal

p *f*

morning, Our sal - va-tion's pledge, is come: Hark! the

p *f*

morning, Our sal - va-tion's pledge, is come: Hark! the

p *f*

Our

p *f*

bells with timely warning, Brethren, call us far from

bells with timely warning, Brethren, call us far from

p

home; Far from home in thought to wander, To Ju-

p

home; Far from home in thought to wander, To Ju-

p

f

dæ-a's ho - ly shore, Bethlehem's storied scene to

f

dæ-a's ho - ly shore, Bethlehem's storied scene to

ponder, Bethlehem's ca - vern'd grot ex - plore.

ponder, Bethlehem's ca - vern'd grot ex - plore.

CAROL VII.

THE ANGELICAL HYMN.

“ And suddenly there was with the Angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.”—LUKE ii. 13, 14.

FROM the hallow'd belfry tow'r,
Hark ! resounds the midnight hour.
Seek who will the silent sleep,
We our yearly vigil keep,
And our solemn carol raise
Duly to the Saviour's praise.
Virgin-born, thy praise we sing,
Son of the Almighty King !

Hail the night, and hail the morn,
Which beheld the Saviour born !
Then in Bethlehem's wakeful fold
Tidings good the angel told ;
Tidings full of joy and grace
To each son of Adam's race ;
God in form of man array'd,
God for man a servant made.

Virgin-born, thy praise we sing,
Son of the Eternal King !
When in Thee the Angel's voice
Bade the shepherds' heart rejoice,
Straight was heard an answering cry,
“ Glory be to God Most High,”
Echoed from the heavenly train,
“ Peace on earth, good will to men !”

Hark ! we catch the heavenly song ;
Hark ! the cherubs' hymn prolong ;
“ Glory be to God Most High !
Who, enthron'd above the sky,
Deigns to cast his sight below ;
And, to bless this world of woe,
Sends his Son our flesh to take,
Humbled thus for sinners' sake !”

Hark ! the Angel's song agen :
“ Peace on earth, good will to men !
Peace from Him, the Prince of Peace !
Lo, to grace his coming cease
Judah's horse, and Ephraim's car,
Battle-bow, and shafts of war ;
And descends the mystic dove,
Emblem of the God of love !”

Thus to hail thy natal day,
Prompted by thine Angel's lay,
Virgin-born, thy praise we sing,
Son of the Eternal King !
Grant us, as we sing, to live :
Grant us day by day to give
Glory first to God, and then
Peace on earth, good will to men !

CAROL VII.* From the hallow'd Belfry Tower.

Russian Air.

MODERATO.

f *p*

From the hallow'd belfry tow'r, Hark! resounds the midnight hour.

f *p*

Mez.

Seek who will the silent sleep, We our nightly vigil keep,

And our solemn ca - rol raise Du - ly to the Saviour's praise.

f *Dol*

Virgin born! Thy praise we sing, Son of the Al - mighty King!

f *s*

* As solo or duet. If sung as the latter, the four first bars, and the thirteenth and fourteenth, to be in unison.

CAROL VIII.

THE SHEPHERDS OF BETHLEHEM.

“ And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.”—LUKE ii. 15.

WHEN Christ our Saviour came on earth,
And angels hymn'd the heavenly birth,
To whom were those glad tidings given?
Who first beheld the King of heaven?

To shepherds, as they watch'd by night,
Were told those tidings of delight:
To shepherds in their wattled fold
'Twas giv'n that glory to behold.

To them was said the joyous word,
The herald of their new-born Lord;
To them was shown the appointed sign,
The index of the Babe divine.

The angel form, that o'er them shone,
The light more radiant than the sun,
'They saw: they heard the heavenly hymn
Peal'd from the quiring cherubim.

Sight, ne'er before, nor since agen,
Presented to the eyes of men,
Their Lord in swaddling clothes array'd,
They saw, and in a manger laid.

They first proclaimed the birth abroad;
They first their hearts in praise to God
Pour'd forth for what, so poor and mean,
Their ears had heard, their eyes had seen.

Why, Lord, were these glad tidings told
First mid the simple shepherds' fold?
Was it to show, that low and high
Are equal in thy righteous eye?

That thou wilt never close thy door
Of mercy to the worldly poor,
And lov'st thy bounty to impart
Most freely to the poor in heart?

Was it to show, that those who wait
Contented in their humble state,
And wake, and watch, and labour there,
Thou mark'st with thy peculiar care?

Was it to show, how well arrays
That humble state the garb of praise;
How well to spread thy truth abroad,
To profit men and serve their God?

Howe'er it be, since well we know
From all thy book may learning flow,
Grant, Lord, the fact our hearts may reach,
And rules of holy living teach.

Teach us, if high, to vaunt us not
Presumptuous of our loftier lot,
Nor fondly deem that worldly wealth
Is needful to the spirit's health.

Teach us, if low, that state to see
Our course prescrib'd for serving Thee;
Whilst in that state perform their parts
Industrious hands, contented hearts.

Teach us, if high or low, to hear
Attent the truth thine angels bear:
Where'er the Saviour makes abode,
To take forthwith the ready road;

To note each heav'n-appointed sign
Which leads us to thy Son divine,
And whence to earth he came, and why
He left his royal state on high;

To spread the glorious news, and raise
To Thee the voice of grateful praise;
And, from the world's allurements free,
Like Bethlehem's shepherds, honour Thee!

CAROL VIII. When Christ our Saviour came on Earth.

Evening Hymn.

Mez.

When Christ, our Saviour, came on earth, And

ALLGRETTO
MODERATO.

When Christ, our Saviour, came on earth, And

Mez.

angels hymn'd the heavenly birth, To whom were those glad

f

angels hymn'd the heavenly birth, To whom were those glad

f

tidings given? Who first beheld the King of heaven?

tidings given? Who first beheld the King of heaven?

CAROL IX.

THE SHEPHERDS' SONG.

“ And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.”—LUKE ii. 20.

WHEN Bethlehem's shepherds home returned,
With joy their hearts within them burned,
For to their eyes, in David's town,
Was Christ, the new-born Saviour, shown :
Then into words their transport broke,
And fancy pictures how they spoke.

“ Praise the Lord, who us defends,
And his 'Shepherd David' sends,
His 'Shepherd David,' as of old
By his prophet's lips foretold !
Faithful shepherd of his sheep,
Watch and ward shall David keep !

“ He his thirsty flock shall show
Where the tranquil waters flow :
In the meadows green to feed,
He their willing steps shall lead :
And from storm and nightly cold,
In his pen securely fold.

“ He the ravening beast of prey
With his staff shall drive away ;
With his crook the weary seek,
Cheer the faint, support the weak ;
And convey the sheep that roam
Joyful on his shoulders home.

“ Gently he shall lead the dams,
Teeming with the tender lambs ;
In his arm the young with care
Raise, and in his bosom bear ;
Nurse the sickly, lift the lame,
Know, and call them all by name.

“ Praise the Lord, who us defends,
And his ‘ Shepherd David’ sends ;
His ‘ Shepherd David,’ as of old
By his prophet’s lips foretold !
Faithful shepherd of his sheep,
Watch and ward shall David keep !”

Such, we deem, the shepherds’ strain,
As they sought their fold again ;
Such the strain like them we raise,
Sung in Christ our Shepherd’s praise ;
Who came his erring sheep to guide,
For them he lived, for them he died.

Yes, to bless his sheep, this morn
The “ Good Shepherd” Christ was born,
Yes, his life, the sheep to save,
Freely the “ Good Shepherd” gave ;
And when he shall next appear,
To his Father’s house shall bear.

There perennial waters flow,
There unfading pastures grow ;
There shall one united fold
All his sheep assembled hold,
And his countless flock among
Shall evermore this strain be sung :

“ Praise our God, your anthems raise,
And the sheep’s ‘ Great Shepherd’ praise ;
Praise him, who us that Shepherd gave,
Praise him, who died his flock to save ;
Blessing, honour, glory, power,
To our God for evermore !”

CAROL IX. When Bethlehem's Shepherds Home returned.

Old Ballad.

MODERATO.

When Bethlehem's shepherds home re -

turn'd, Hal - le - lu - jah! Praise the Lord!

With joy their hearts with - in them burn'd,

With joy their hearts with - in them burn'd,

The first system of the musical score consists of three staves. The top staff is a single melodic line in G major (one sharp). The bottom two staves are a piano accompaniment in G major, with the left hand in the bass clef and the right hand in the treble clef. The lyrics are: "Sing Hal - le - lu - jah, Praise our".

Sing Hal - le - lu - jah, Praise our

Sing Hal - le - lu - jah, Sing Hal - le - lu - jah, Praise our

The second system of the musical score consists of three staves. The top staff is a single melodic line in G major. The bottom two staves are a piano accompaniment in G major. The lyrics are: "God! For to their eyes in Da - vid's town,".

God! For to their eyes in Da - vid's town,

God! For to their eyes in Da - vid's town,

The third system of the musical score consists of three staves. The top staff is a single melodic line in G major. The bottom two staves are a piano accompaniment in G major. The lyrics are: "Hal - le - lu - jah, Praise the Lord! Was".

Hal - le - lu - jah, Praise the Lord! Was

Hal - le - lu - jah, Praise the Lord! Was

Christ the new-born Sa-viour shown,

Christ the new-born Sa-viour shown,

Sing Hal-le-lu-jah, Praise our

Sing, Hal-le-lu-jah, Sing Hal-le-lu-jah, Praise our

God! Then in-to words their tran-sport broke,

God! Then in-to words their tran-sport broke,

Hal - le - lu - jah, Praise the Lord! And

Hal - le - lu - jah, Praise the Lord! And

fan - cy pic - tures how - - they spoke, Sing Hal - le -

fan - cy pic - tures how - - they spoke, Sing Hal - le -

lu - jah, Sing Hal - le - lu - jah, Praise our God!

lu - jah, Sing Hal - le - lu - jah, Praise our God!

CAROL X.

THE WISE MEN FROM THE EAST.

“ When Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him.”—MATTHEW ii. 1, 2.

PRAISE we our God ! yet once again
To Him the festal carol raise ;
Another theme bids wake the strain,
And prompts the tuneful voice of praise.
To hail their Lord, of Hebrew race,
Thy shepherds, Bethlehem, first appear :
But see, Judea's King to grace,
Arabia's sages follow near.
For He, who on his Israel chose
His glorious beams of light to shed,
No less with wings of healing rose
On heathen regions dark and dead.
Led by his star, bright harbinger,
To herald in that glorious Sun,
Right on the eastern sages bear,
Nor labour heed, nor peril shun.
They reckon not of the sandy waste,
They reckon not of the scanty spring,
The robbers' tents, the simoon's blast,
In search of Judah's new-born King.
Judea's new-born King they find,
Nor of his lowly semblance reckon :
No golden band his brows to bind,
No golden chain to wreath his neck,

An humble mother, poor and mean,
An humble babe beside her laid,
Alone compos'd that royal scene,
Alone the pilgrims' toil repaid.
But see, where prostrate on the floor,
Their heads they bow, their gifts unfold,
And heaven's veil'd majesty adore
With myrrh, and frankincense, and gold.
So own'd they Christ; forerunners they
Of all who sat in heathen night:
So let us own and praise to-day
The Fountain of celestial light.
Praise Him with faith and earnest will
To follow where his radiance leads!
Praise Him with zeal, which conquers still,
Whate'er our onward course impedes!
Praise Him, who, born of woman, chose
To screen by fleshy veil from sight,
And in a servant's form enclose
The fulness of his Father's might!
Praise Him with gifts of price above
The worth of incense, myrrh or gold;
Hearts undefil'd, unfailing love,
And pray'r that grows not faint or cold!
Praise Him, the King of kings, who sways
His empire with a righteous rod;
The Man, whom holiness arrays;
And, link'd with man, the mighty God!
Praise Him, all bending low before
The footstool of the heavenly throne;
Whom angels worship, Him adore,
And, as the Father, serve the Son!

CAROL X. Praise we our God!

Portuguese Hymn.

ANDANTE
QUASI
ALLEGRETTO.

Praise we our God! yet once a -

gain - - To him - - - the fes - - tal ca - rol

raise : A - no - - ther theme bids wake the

raise : A - no - - ther theme bids wake the

strain, -

strain, - And prompts the tune - - ful voice of

the voice of

The first system of the musical score is in G major (one sharp) and 4/4 time. It features a vocal line and a piano accompaniment. The vocal line begins with a half note G4, followed by a quarter note A4, and then rests for two measures. The piano accompaniment starts with a half note G3, followed by a quarter note A3, and then continues with a series of eighth and sixteenth notes in the right hand, and a simple bass line in the left hand. The lyrics 'strain, -' are under the first vocal note. The second system continues the vocal line with 'And prompts the tune - - ful voice of' and the piano accompaniment with 'the voice of'.

And prompts the tune - - ful voice of praise.

praise, And prompts the tune - - ful voice of praise.

The second system of the musical score continues the vocal line with 'And prompts the tune - - ful voice of praise.' and the piano accompaniment with 'praise, And prompts the tune - - ful voice of praise.' The system concludes with a double bar line. A small 's' is written below the final bass note.

CAROL XI.

THE STAR OF THE EAST.

“ Lo, the star, which they saw in the east, went before them till it came, and stood over where the young child was.”—MATTHEW ii. 9.

STAR of the east, whose beacon light
A gleam on Bethlehem threw,
And thither by that wondrous sight
Arabia's sages drew ;
On thee in thought we love to gaze
In western climes afar,
And think on thy mysterious rays,
Thou lovely eastern star.

Fair is the star of eve that sheds
Her light betokening rest ;
And fair the morning star that leads
The day in glory drest :
But still more fair thy form arose,
And lovelier to behold,
Which of a more serene repose,
A brighter glory told.

Hail thou, whose silvery radiance led
Those Magian chiefs to bring
Their choicest gifts, in worship spread
Before Judea's King :
That glorious Sun whose harbinger
Thy light was made to shine,
And like the pillar'd flame to bear
Aloft salvation's sign !

Hail thou, appointed to adorn
The rising King of heaven,
The promis'd Child to Judah born,
The Son to Israel given :
In whom the peaceful empire seal'd
Should more and more increase ;
In Him, the mighty God reveal'd,
In Him, the Prince of Peace !

So on thy beacon light we gaze
In western climes afar,
And note thy heav'n-directed rays,
Thou lovely eastern star :
With praise to Him, who in the sky
Thy wondrous cresset hung,
Prompt to inform the observing eye,
Apart from speech or tongue :

Him who permits to all to see
The light their stations need ;
Who chose the star-vers'd sage by thee,
Star of the east, to lead ;
Who made, by shepherd swains at night,
The angel's voice be heard ;
And gives to us his Scriptures' light,
His own recording word.

CAROL XI*. Star of the East.

"Encompassed in an angel's prime"

JACKSON, of Exeter.

ANDANTE AFFETUOSO.

Star of the East! whose bea - con light A gleam on Bethlehem

Star of the East! whose bea - con light A gleam on Bethlehem

threw, And thi - ther, by that wondrous sight, A -

threw, And thi - ther, by that wondrous sight, A -

ra - bia's sa - ges drew, - - - A - - ra - bia's sa - ges

ra - bia's sa - ges drew, - - A - - ra - bia's sa - ges

* As Solo or Duet.

*

drew; On Thee in - - thought we love to - - gaze, In

drew; On Thee in - - thought we love to - - gaze, In

western climes a - - far, - - And think on thy mys -

western climes a - - far, - - And think on thy mys -

terious rays, Thou love - ly east - ern star!

terious rays, Thou love - ly east - ern star!

* This and six following notes may be sung an 8ve. higher, if found too low.

CAROL XII.

THE SUN OF RIGHTEOUSNESS.

“ Unto you that fear my name shall the Sun of Righteousness arise, with healing in his wings.”—MALACHI iv. 2.

How glorious is the morning sun,
When forth in bright array
He goes his joyous course to run
Through heaven's resplendent way !

How glorious, when the storms, that sway'd
The sceptre of the night,
Before the day's glad regent fade,
Pierc'd by the shafts of light !

The mist, that hung the valley o'er
Is up the mountain roll'd,
And vale and mountain, sea and shore,
Are radiant all with gold.

The flocks, from fear of nightly ill,
Of storm and tempest freed,
Come forth beside the waters still,
In meadows green to feed.

Bright to the sun the woodland screen,
And garden's pleasant bower,
Shew their fresh leaves of glossy green,
And spread the bursting flower.

The little birds, that crouch'd the head
Beneath the dripping wing,
From plumage to the morn outspread
The glittering moisture fling :

And as the hedge-row shroud they keep,
Or perch'd on blossom'd spray,
Or the clear sky-ascending steep,
Sing loud their carol gay.

And so didst Thou, whose name to bless
Thy Church her carols sings ;
Arise, thou Sun of righteousness,
With healing in thy wings.

Then lust, and lust-born sin, and death
Sin-born, their sway resign'd ;
And superstition's baleful breath,
Dark midnight of the mind.

Touch'd by thy radiance, nature show'd
Thy genial Spirit's might,
As at the first with light she glow'd,
When Thou proclaim'dst "Be, light!"

Thy pleasant plants beneath thy rays
New-born were seen to blow,
As form'd in earth's primeval days
In paradise to grow.

Thy sheep, the streams of peace beside,
Safe in thy fostering care,
Went in and out with Thee to guide,
And still found pasture there.

Nor fail'd there many a tuneful tongue,
In air or lowly brake,
To welcome Thee with joyous song,
Who bad'st their rapture wake ;

Spite of the cross to welcome Thee,
Spite of the lion's roar ;
And Christ the incarnate Deity
With hymns of joy adore.

Still the glad song of old begun
Thy Church unceasing sings,
To Thee, of righteousness the Sun,
With healing in thy wings.

Accept the song in heav'n thy height,
And bless the festal lay,
Which thus to Thee, true Light of Light,
And God of God, we pay !

CAROL XII*. How glorious is the Morning Sun.

From HANDEL's *Saul*.

LARGHETTO.

How glo - rious is the

The first system of the musical score is in 3/8 time, key of B-flat major. It features a piano accompaniment with a treble and bass staff. The melody begins with a half note B-flat, followed by a quarter note D, and then a half note F. The lyrics 'How glo - rious is the' are written below the treble staff.

morn - ing sun, When forth in bright ar -

The second system continues the melody. It starts with a half note B-flat, followed by a quarter note D, and then a half note F. The lyrics 'morn - ing sun, When forth in bright ar -' are written below the treble staff.

ray He goes his joy - ous course to

The third system concludes the melody. It starts with a half note B-flat, followed by a quarter note D, and then a half note F. The lyrics 'ray He goes his joy - ous course to' are written below the treble staff.

* For a Single Voice.

run Through heav'n's re - - splen - dent way! He

The first system of the musical score is written for piano. It consists of a treble and a bass staff joined by a brace. The treble staff contains the melody with lyrics underneath. The bass staff provides a harmonic accompaniment. The key signature has one flat (B-flat), and the time signature is not explicitly shown but appears to be common time. The lyrics are: "run Through heav'n's re - - splen - dent way! He".

goes his joy - ous course to run

The second system continues the melody and accompaniment. The lyrics are: "goes his joy - ous course to run". The notation includes various musical symbols such as notes, rests, and slurs.

Through heav'n's re - - splen - dent way!

pp

8 8 8

The third system concludes the piece. It features a piano dynamic marking (*pp*) above the treble staff. The lyrics are: "Through heav'n's re - - splen - dent way!". The system ends with a double bar line. Below the bass staff, there are three groups of notes marked with the number "8", likely indicating octaves.

CAROL XIII.

GOOD TIDINGS OF GREAT JOY.

BY ALTERNATE COMPANIES.

FIRST COMPANY.

CHRIST the Lord was born to-day, Hallelujah,
Rise and sing our festal lay, Hallelujah,
Rise, and with the cherubim, Hallelujah,
Sing to God our Christmas hymn, Hallelujah.

SECOND COMPANY.

Cause more fruitful to employ, Hallelujah,
Heart and voice on hymn of Joy, Hallelujah,
Than is Christ the Saviour's birth, Hallelujah,
Never blest the sons of earth. Hallelujah.

FIRST.

As to those by night who stray
Darkling from their home away,
Is the morning's day-spring bright,
Guiding their lost steps aright :—

SECOND.

As to seamen tempest-tost,
Starlight hid and compass lost,
Is the orient morning breeze,
Cheerful light and tranquil seas :—

FIRST.

As to them whom winter's reign
Long has bound with polar chain,
Is with rapture seen and heard
Vernal bloom and vernal bird :—

SECOND.

As to those, who heartless pine,
Doom'd to labour and the mine,
Is the fresh'ning gale to feel,
O'er their languid senses steal :—

FIRST.

As to him, whom sickness wears,
Pains by day and nightly fears,
Is the breath of health that blows
Heart's delight and sweet repose :—

SECOND.

As to them, who long have past
Fainting through the thirsty waste,
Far amid the sands appear
Elim's palms and water clear :—

FIRST.

As to those who hard bestead
Hunger for their daily bread,
Were the key that should unfold
India's pearls and Ophir's gold :—

SECOND.

As the joy these founts convey,
Yea, a greater joy than they,
Greater than from all in one,
Flows from our salvation's Sun.

FIRST.

Sun of Goodness, Prince of Peace,
Thou, the bondman's sole release,
Thou, who to the soul dost bring
Calm for storms, for winter spring ;

SECOND.

Thou, who canst a table dress
In the barren wilderness,
Author to the poor of wealth,
To the sick dispensing health :

BOTH COMPANIES.

Thus to Thee we pour the lay,
On thy happy natal day :
Thus to God our Christmas hymn
Chant we with the cherubim.

CAROL XIII. Christ the Lord was Born to-day.

Easter Hymn

f

Christ the Lord was born to - - day,

VIVACE.

Christ the Lord was born to - - day,

f

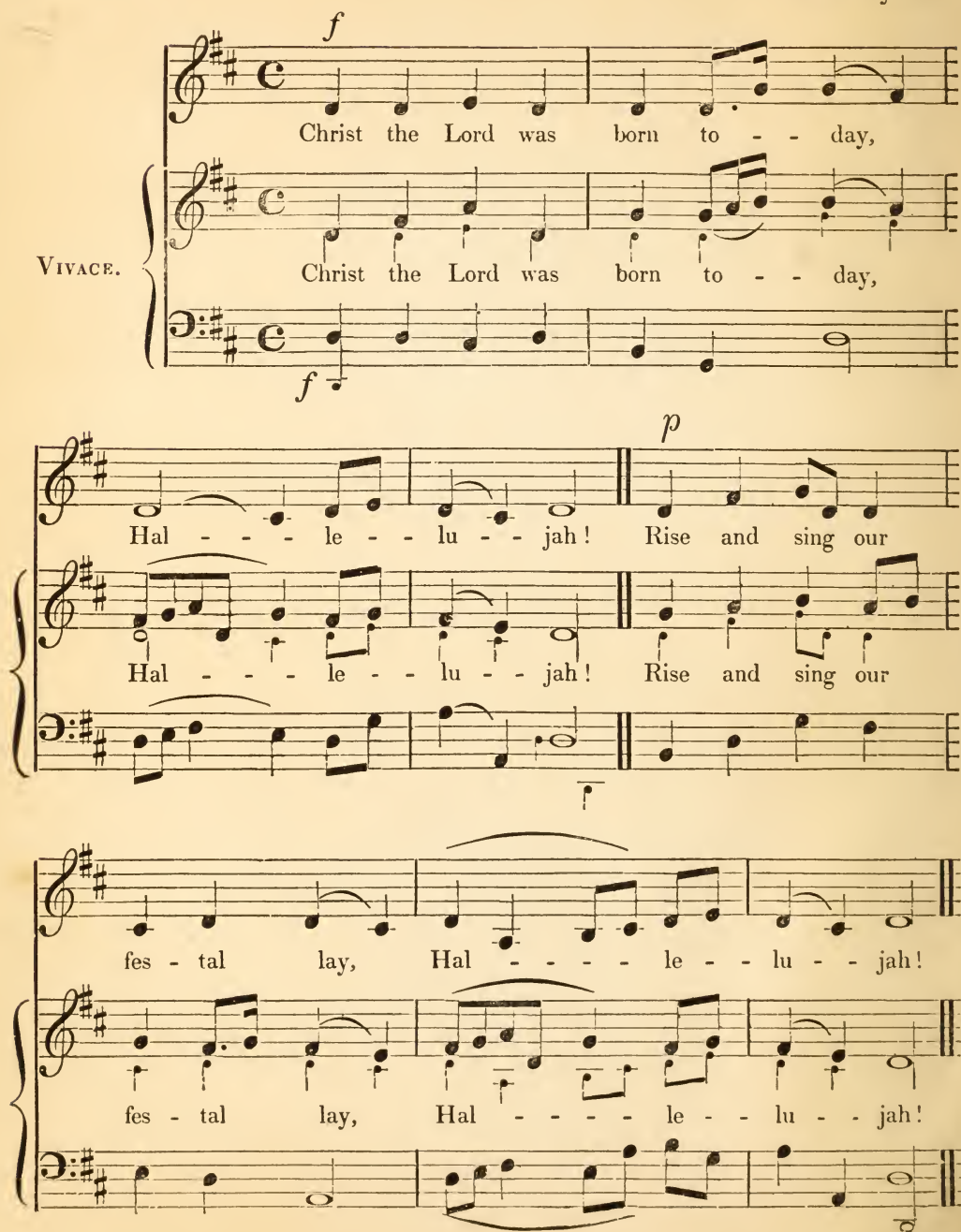
p

Hal - - le - - lu - - jah! Rise and sing our

Hal - - le - - lu - - jah! Rise and sing our

fes - tal lay, Hal - - - le - - lu - - jah!

fes - tal lay, Hal - - - le - - lu - - jah!



f Rise, and with the che - ru - bim, *p* Hal - - - le -

Rise, and with the che ru - bim, Hal - - - le -

f lu - - jah! Sing to God our Christ - mas hymn,

lu - - jah! Sing to God our Christ - mas hymn,

† 8 *f*

Hal - - - le - - - lu - - - jah!

Hal - - - le - - - lu - - - jah!

CAROL XIV.

THE DESIRE OF ALL NATIONS.

“The desire of all nations shall come.”—HAGGAI ii. 7.

“Behold I bring you good tidings of great joy, which shall be to all people.”—LUKE ii. 10.

WHAT ear shall be clos'd and what tongue shall be dumb,
When gratitude calls us to tell
Of the Saviour, who deign'd on this morning to come
On earth with his creatures to dwell ?
His birth could the anthem of angels employ ;
And shall man be reluctant to find,
To welcome his Saviour, a carol of joy,
The Hope and Delight of mankind ?

From Judea the tidings of joy sounded forth
Which announced “the Desire of the world :”
It was told in the south, it was heard in the north,
How death from his empire was hurl'd.
The tidings the east cried aloud to the west
Of mankind from captivity free ;
Nor stay'd the glad sound till our fathers it blest,
Far away in the isles of the sea.

From our fathers to us the good tidings descend,
From us to our children agen ;
Unrestrain'd as the sun, and as lasting, they blend
All the nations and ages of men.
Good news of great joy to all people, they speak
At once to the learn'd and the rude,
To barbarian and Scythian, the Jew and the Greek,
Nor country nor person exclude.

From the man who goes forth to his labour by day,
To the woman his help-meet at home ;
From the child that delights in his infantine play,
To the old on the brink of the tomb ;
From the bridal companions, the youth and the maid
To the train on the death-pomp that wait ;
From the rich in fine linen and purple array'd,
To the beggar that lies at his gate :

To all is the ensign of blessedness shown,
To the dwellers in vale or on hill,
Alike to the monarch who sits on his throne,
And the bond-man who toils at the mill :
High and low, rich and poor, young and old, one and all
Earth's sojourners, dead and alive,
Who perish'd by Adam our forefather's fall,
Shall in Jesus the Saviour revive.

Not an ear, that those tidings of welfare can meet,
But to *it* doth that welfare belong :
Then those tidings with rapture what ear shall not greet,
What tongue shall not echo the song ?
All hail to the Saviour ! all hail to the Lord !
God and man in one person combin'd !
The Father's Anointed ! by Angels ador'd !
The Hope and Delight of mankind !

CAROL XIV.* What ear shall be closed.

Old Melody.

ANDANTINO
CON
ESPRESSIONE

What ear shall be clos'd, and what

tongue shall be dumb, When gra-ti-tude calls us to tell - - Of the

Sa - viour who deign'd on this morn - ing to come, Or

earth with his crea - tures to dwell! His birth could the anthems of

* For a Single Voice.

*Rall.**Tenuto.*

an - gels em - ploy: And shall man be re - luctant to find, To -

wel - come his Sa - viour, a ca - rol of joy? The

hope and de - light of man - kind! To wel - come his Saviour a

Rall.

ca - rol of joy, The hope and de - light of man - kind!

CAROL XV.

THE GENTILES' THANKSGIVING.

“A light to lighten the Gentiles.”—LUKE ii. 32.

O THOU, who bad'st thy star display
O'er Bethlehem's hills its meteor ray,
To Gentile eyes a mystic sign
Of Judah's new-born King divine :
To Thee, Great God, this hymn of praise,
Releas'd from Gentile gloom, we raise.

That thy lov'd Son his Gospel shed
On heathen nations dark and dead,
And blest with his benignant smile
O'er the broad sea our distant isle ;
To Thee, Great God, this hymn of praise,
Releas'd from Gentile gloom, we raise.

That thence we learn thy power to own,
Renounc'd our gods of stock and stone ;
Renounc'd each idol creature's claim,
To bow at the Creator's name ;
To Thee, Great God, this hymn of praise,
Releas'd from Gentile gloom, we raise.

That thence our shrines we stain no more
With human, social, kindred gore,
Celestial vengeance to allay,
Taught by the Saviour how to pray ;
To Thee, Great God, this hymn of praise,
Releas'd from Gentile gloom, we raise.

That to thy temple we repair,
Thy house, O God, the house of pray'r,
And serve Thee, as thy word commands,
With humble hearts and holy hands ;
To Thee, Great God, this hymn of praise,
Releas'd from Gentile gloom, we raise.

That nurs'd by thy paternal care,
Thy Spirit's promis'd aid we share,
And still for each defective deed
Thy Son's all-perfect offering plead ;
To Thee, Great God, this hymn of praise,
Releas'd from Gentile gloom, we raise.

That train'd no more to mortal fray,
 Like savage beasts, each other's prey,
 We learn in mutual peace to live,
 And what we seek, to others give ;
 To Thee, Great God, this hymn of praise,
 Releas'd from Gentile gloom, we raise.

That from promiscuous passion free,
 Thron'd in her hallow'd home we see
 Connubial love, with all the ties
 Of man's domestic sympathies ;
 To Thee, Great God, this hymn of praise,
 Releas'd from Gentile gloom, we raise.

That a new world, succeeding this,
 By faith we see, a world of bliss,
 Not doubtful, transient, vain, impure,
 But holy, true, perennial, sure ;
 To Thee, Great God, this hymn of praise,
 Releas'd from Gentile gloom, we raise.

That to that world our way is shown,
 To us its portals open thrown,
 Where we our passport may proclaim,
 The Saviour's blood, the Saviour's name ;
 To Thee, Great God, this hymn of praise,
 Releas'd from Gentile gloom, we raise.

For these and thousand blessings more,
 From thy exhaustless bounty's store,
 Through Him, the Gentiles' light from far,
 Creation's " bright and morning star ;"
 To Thee, Great God, this hymn of praise,
 Releas'd from Gentile gloom, we raise.

O grant that we in grace may grow,
 And better live as more we know ;
 Still cast away the works of night,
 Still walk as children of the light ;
 While still to Thee our hymn of praise,
 Releas'd from Gentile gloom, we raise.

Till in bright scenes, to sight unveil'd
 And near with open face beheld,
 Which now our faith and hope employ,
 Thy glorious Godhead we enjoy ;
 And still to Thee our hymns of praise
 Sublim'd to songs of angels raise !

CAROL XV. O Thou, who bad'st thy Star display.

Air in HANDEL's Lessons.

Poco
ALLEGRETTO.

O Thou, who bad'st thy

star dis - play O'er Bethlehem's hills its me - teor ray, To

Gen - tile eyes a mys - tic sign Of Judah's new - born

king di - - vine: To Thee, Great God! this hymn of praise,

king di - - vine: To Thee, Great God! this hymn of praise, Re -

The first system of the musical score consists of three staves. The top staff is a single melodic line in treble clef with a key signature of one flat (B-flat). The bottom two staves are a piano accompaniment in grand staff (treble and bass clefs) with the same key signature. The lyrics are written below the staves, with the vocal line lyrics aligned with the top staff and the piano accompaniment lyrics aligned with the bottom staves. The lyrics for the vocal line are "king di - - vine: To Thee, Great God! this hymn of praise," and for the piano accompaniment are "king di - - vine: To Thee, Great God! this hymn of praise, Re -".

Re - leas'd from Gen - tile gloom, we raise.

leas'd from Gen - tile gloom, we raise.

Re - leas'd from Gen - tile gloom, we raise.

The second system of the musical score also consists of three staves, following the same format as the first system. The lyrics for the vocal line are "Re - leas'd from Gen - tile gloom, we raise." and for the piano accompaniment are "leas'd from Gen - tile gloom, we raise." and "Re - leas'd from Gen - tile gloom, we raise.".

OR THIS: CAROL. O Thou, who bad'st thy Star display.

Air by HARRY CAREY.

ANDANTE.

O Thou, who bad'st thy star - - dis -

O Thou, who bad'st thy star - dis -

play O'er Bethlehem's hills its me - teor ray, To

play O'er Bethlehem's hills its me - teor ray, To

Gen - - tile eyes a mys - - tic sign Of

Gen - - tile eyes a mys - - tic sign Of

Ju - dah's new - born King di - vine: To

Ju - dah's new - born King di - vine: To

Thee, Great God! this hymn of praise, Re -

Thee, Great God! this hymn of praise, Re -

leas'd from Gen - - tile gloom, we raise.

leas'd from Gen - - tile gloom, we raise.

CAROL XVI.

CHRISTMAS HYMN TO THE SAVIOUR.

MAN's Redeemer, Holy Jesus,
Son of God, the God Most High,
Born from suffering to release us,
Saviour, Lord, to Thee we cry !

Thou who can'st thy flock to gather,
And preserve from Adam's doom,
Son of the Almighty Father,
Offspring of the Virgin's womb ;

Grant that we, thy faith believing,
May the mystery duly scan,
Thee within our hearts receiving,
Son of God and Son of Man !

Thou, for whom the Eternal Spirit
On that maiden meek was dealt,
O by us be own'd thy merit,
O by us his influence felt !

Thou, whose birth a common blessing
Was proclaim'd to all mankind,
Grant that we, thy name professing,
May in Thee our comfort find !

Thou in whose behalf was chanted
Praise to God, to men good-will,
O to us from heav'n be granted
Grace that anthem to fulfil !

Thou, who first, on earth appearing,
Wast to humble shepherds shown,
Grant us, those glad tidings hearing,
Humble hearts our joy to own !

Thou, whose birth the eastern sages
Honour'd with their richest store,
O may we " the Rock of Ages,"
Thee with choicest gifts adore !

Man's Redeemer, Holy Jesus,
Son of God, the God Most High,
Sent from suffering to release us,
Saviour, Lord, to Thee we cry :

Thee, who dost by birth inherit,
Who by worth thy crown hast won,
With the Father and the Spirit,
In the triune Godhead one !

CAROL XVI.* Man's Redeemer.

Sicilian Mariner's Hymn.

TEMPO
DI
CAPELLA.

Man's Re - deem - er! Ho - ly Je - - sus! Son of

Man's Re - deem - er! Ho - ly Je - - sus! Son of

p

God, the God most high; Born from suff' - ring

God, the God most high; Born from suff' - ring

p

f

to re - lease us, Sa - viour! Lord! - to thee we cry.

to re - lease us, Sa - viour! Lord! - to thee we cry.

f

* For two or three voices.

LONDON:
JOHN W. PARKER,
West Strand.





